2: Jochelson E-5 (1884-1902) 1933 Yakut

292

Fig. 38*ab* represents a *sanayax* of foalskins. The *kybytya* on the back is made of a black foalskin. The white stripes on the skirt are of white horse legskins and the black stripes of black cowskin.

The Yakut *pestreidax sanayax* (evidently from the Russian word *pestryi*, many colored) (70–8523) is of skins of yearling reindeer fawns. The skirt is trimmed with wolf fur, above which is a decoration made of black and white foalskins. The *kybytya* is made of lynx and wolverene furs.

Another *sanayax* (70–8525) in the collection is of lynx fur; the skirt is trimmed with squirrel tails and the *kybytya* is of land otter. One *sanayax* is of the fur of *tarbagans*.

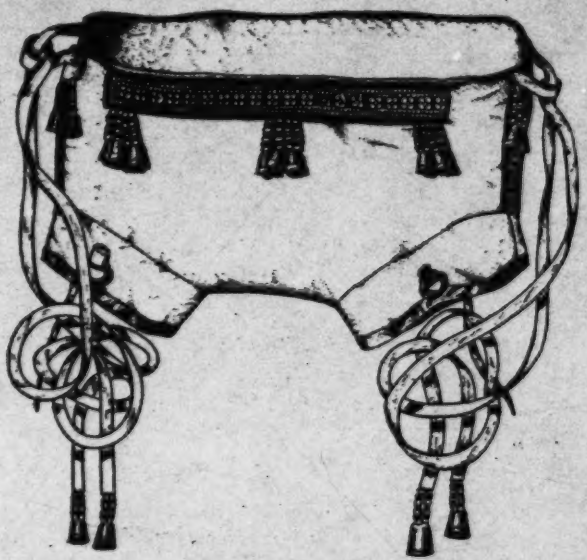

Fig. 39 (70–8724). A Woman's Trousers of curried Elkskin ornamented with Beads and Brass Bells.

Formerly the *sanayax*[1] was worn on the naked body, but now under this fur coat the wealthier Yakut wear Russian shirts of calico or some other cotton material which they call *yrbaxy* (Russian *rubaxa*),—short, to the haunches or knees for men, and long, to the condyles or heels, for women. The woman's long shirt is also called *xaladai*. The Yakut do not wash these shirts. They remove them before going to bed, sleeping under their fur blankets, naked, except for their short trousers of soft, curried reindeer skin called *sarysyalya*. These are worn by men and women alike, and are shaped so that they are higher behind, leaving the

513
296
291

abdomen uncovered in front, which deficiency is made up by the wearing of warm stomachers

1 [Cf. pp. 147–149, Category 11c -- ANALYST]

17: Erman--300 N-3 (1828-29) 1850 Yakut
116, 178, 517, 296, 294

"Although the Yakuts are considerably inferior in civilization to the Buddhistic Buraets, yet they possess, in many respects, extraordinary cleverness and knowledge. They have the appearance, rather, of a people who have grown wild, than of a thoroughly and originally rude race. Their skilful management of the deer-skin, and their expertness in ornamental sewing, are conspicuous in every article of their clothing, and in many details of Yakutian house-keeping, to be mentioned hereafter. They seem, in many cases, to have in view, not merely the satisfaction of their wants, but decoration, also, and pleasing appearance. Yet, while pronouncing this opinion, it is necessary that we should look fairly at the kind of life led by these herdsmen; and, having done so, we cannot feel surprised that every thing belonging to them smells of cow-dung, and that their clothes, which are never washed, very soon take the look and colour of the substance with which they are in perpetual contact."

39: Jochelson E-5 (1888-97) 1906 Yakut

296 273 the goblets, and pass them on to the less important and the younger people. Behind every honored or aged member of the clan, sit or stand his domestics, less esteemed relatives, young men, and laborers. He looks after the welfare of each of these. When the goblet is emptied, it is given back to the steward or the host to be filled.

[262] At the same time, not far from the altar, other stewards are preparing tables, or simply boards on the ground, on which are placed piles of horse and cow flesh, and dishes of melted butter. Every chief of a family or clan receives a large portion of meat and butter, which he divides among his people.

The whole day passes with songs, round dances, games, races and other contests, and shamanistic performances. The poetical choral songs of the young men and girls, in praise of the spring and love, are most interesting.[1] TROSTCHANSKY[2] relates, also, that during the kumiss festival the change of winter to spring is personated in a contest between two men. One of them, dressed in white, represents spring, and is called "son of 'creator'" (*ayy uola*). The other, clad in black, represents winter, and is called "son of evil spirit" (*abasy uola*).

The autumnal festival is celebrated in honor of the destructive forces, and is therefore called *abasy-ysyax*. This festival is dedicated to the evil spirits (*abasylar*), the inhabitants of the west and the representatives of darkness and night, in order that they may not interfere with them in winter, the time of the year when starvation, disease, and death are imminent. This festival, also, takes place in the open air, but at night.

[776] The first night of the festival is in honor of Big-Lord (*Ulu-Toyon*) and the evil spirits of the upper world subordinate to him. The second night is in honor of *Axsan Duolai* and his subordinates, the evil spirits of the lower world. To [782] all of these evil spirits, in addition to the libations of kumiss made to the benevolent deities, blood sacrifices of cattle and horses are also made. This ceremony, according to Trost-

[1] Examples of such songs may be found in MIDDENDORFF, Sibirische Reise (St. Petersburg, 1875), Part 2, p. 1578; SIEROSHEVSKI, The Yakut (St. Petersburg, 1896), Vol. 1, pp. 587 et seq.

[2] The Black Faith of the Yakut (Kazan, 1902), p. 206.